/173 cont./

123 promise it. When I arrived in Calderas on Monday I found that
623 the men of the village had not wanted to meet a second time and
554 that they had indeed begun the work.

623 The alcaldes and the alguacil are the messengers of the
[203] cabildo; they notify the people when communal projects are
[696] necessary. Moreover, the alguacil administers corporal punish-
[203] ment. The three comisarios are likewise messengers and help
[794] the gobernador carry out and supervise public projects. It is the duty of the fiscales -- together with the gobernador -- to decorate the church. They provide candles and help the priest. According to C. Cuervo Marquez (Vol. II, p. 183), the fiscales formerly also had the duty of defending the interests of the /174/
871 village against the encroachments of the colonists. The comisario
623 escolar, finally, is responsible for the school attendance of the
[797] children. The mission sisters, as the teachers, turn to him and
[875] he is supposed to get the children to school, by force, if necessary.

It should not remain unmentioned that Calderas -- and ap-
621 parently this village only -- is divided into four parts, each of
623 which occupies roughly a cardinal point and has about 50 houses.
[361] An alcalde, alguacil, fiscal, and comisario are each an equal representative of a quarter in the cabildo. At present the alcalde is the representative of the western region of Yocashí, the alguacil the representative of the northern region of Puélche, the fiscal that of the eastern region of Aépel, and the comisario that of the southern Bishók. I was told that the connection between an office and the representation of a village quarter is arbitrary, depending on where the occupant of the post happens to live. The official position within the cabildo is first assigned, and today it is the more important. Four of them take over the representation of a village quarter each. Thus, the comisario, if he lives there, may be the representative from Yocashí, and the alcalde the representative of Aépel. The present gobernador, for example, was fiscal ten years ago. Since he lives in the village section of Puélche, he was at the same time the representative of this quarter.

/195 cont./

d) Death

761 According to the belief of the Paez, death occurs chiefly
776 through the action of the evil shamans (nyiç) or the evil spirits
165 ec̆, mis̆, and gĕlyómp (see "Religion" /see pp. 191ff./). Included
164 here also is the not infrequent cause of death through consumption.
[262] Causes of death of children are chiefly whooping cough, as well
as stomach and intestinal disorders, the latter brought about by a
[762] diet very unsuitable for children. Suicide is completely unknown.

764 The death of a member of the community is passed on from
[763] man to man by members of the family and neighbors. There is
[203] no public mourning or lamentation; upon the death of small
[765] children, people act as though they were glad, since the children
[192] are now "little angels." (Among the colonists, as well as among the Paez, the Spanish word "angelito" is used.) In former times it was customary to abandon the house when death occurred and to leave the deceased and some food in it (Castillo i Orosco, p. IX).

764 The manner of burial is the same for men, women, and
184 children; there are no social differences. A few customs in other Paez communities, however, differ from those of the Calderun. Therefore the burial of the dead in Caldera will be described first.

[77] For burial the deceased is dressed if possible in purchased,
[290] that is, "white" clothing, even if he was the poorest of the poor and had never worn such clothing. For this reason the relatives incur considerable expense, which often cannot be paid for a long time. Burial takes place the day after death. Only the feet of the deceased are washed. This work, as well as dressing the deceased, may be done by relatives or even by outsiders; they must, /196/ however, always be men, even in the case of female deceased persons. The body is taken by two men on a bier made of two tree trunks to the graveyard next to the church, where two other men, usually relatives, have already dug the grave. The latter is trapezoid-shaped, a good shoulder's breadth at head height and narrower at the foot end. Its length is determined by the size of the deceased. The direction of the grave is completely arbitrary.

/254 cont./

804 192 The period of a day is subdivided into the day (ẽn) and the night (kos). Early morning is called kosẽ; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ff'nze. Other subdivisions of the day are made according to the interval of an ésnetc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, ãte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word [221] enzte was used. It is the designation for the large annual com- [226] munal fishing at the weir during the dry season in February. The [132] two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

823 [491] No large geographical orientations or regional, individual divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes.

[001] [186] Only the western bordering mountains of the Central Cordillera, in the direction of Popayán, are conjectured to be the habitation 123 area of the dreadful man-eaters, the Pijao. Geographical means 484 of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way.

821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

202 [361] It is amazing that, in spite of their settlement pattern of individual farms, the Paez do not have any optical or acoustical ●[203] means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kóse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is